Volume LXXXII CHICAGO, September 12, 1918 Number 1

UNITY

Freedom, Fellowship and Character in Religion

LOVE'S LANTERN

Because the road was steep and long
And through a dark and lonely land,
God set upon my lips a song
And put a lantern in my hand.

Through miles on weary miles of night
That stretch relentless on my way
My lantern burns serene and white,
An unexhausted cup of day.

O golden lights and lights like wine,
How dim yonr boasted splendors are.
Behold this little lamp of mine:
It is more starlike than a star!

—*Joyce Kilmer*

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UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

PUBLISHED WEEKLY

UNITY

ESTABLISHED 1878

$2.00 PER ANNUM

With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices.

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The UNITY Publishing Company

Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXII. THURSDAY, SEPTEMBER 12, 1918 Number 1

Readers of Unity will be grieved to learn of the critical illness of its Senior Editor, Jenkin Lloyd Jones, at his summer home on Tower Hill, Wisconsin. Following a serious operation, life has hung in the balance for many hours, but as we go to press the indications are a little more favorable and friends are trying to hope that the old courage and vitality may win out for an extension of a life which never seemed more necessary or more valuable than to-day.

"O MASTER, LET ME WALK WITH THEE."

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,—
In peace such fellowship can give,
With thee, O Master, let me live!

Dr. Gladden's Story of His Famous Hymn—How It Came to Be Written

I have often been asked to relate the circumstances which led to the writing of the hymn, "O Master, let me walk with thee." The first answer is that it was not written as a hymn; that I had no more expectation, when I wrote it, that anybody would ever sing it, than Paul probably had when he wrote his letter to the Philippians, that it would be a part, some day, of a collection known as The Holy Scriptures.

When I wrote these verses I was editing a magazine, published in Springfield, Mass., and known at first as *Sunday Afternoon,* and later as *Good Company.* The magazine had social aims, but it sought to furnish devotional reading also; and one of its departments was The Still Hour, made up of brief editorials, to which I had undertaken to furnish, every month, a short contribution in verse. One of these contributions was a little poem, without a title, consisting of three eight-line stanzas, and beginning, "O, Master, let me walk with thee!" It was a purely personal expression of religious feeling, with no hint of liturgical uses.

About this time my old friend, Dr. Charles H. Richards, was collecting matter for a new hymnal, and in looking over old numbers of my magazine he came upon the three stanzas to which I have alluded. The second of these did not suit his purpose; but he thought that he could make a hymn of the first and third of them. Thus came into being the four four-line stanzas of the hymn whose history we are considering.

It had, as I have said, no liturgical purpose and no theological significence, but it was an honest cry of human need, of the need of divine companionship.

I had been trying to do a little honest thinking about theology, and had been compelled to differ from some of my brethren on such subjects as the nature of punishment and the theory of atonement; and some of them were inclined to part company with me. Such controversy generally fails to bring out the best part of us, and some things were said on both sides which would better have been left unsaid. The memory of some of these things is reflected in the verse which Dr. Richards wisely omitted:

Help me to bear the sting of spite,
The hate of men who hide thy light
The sore distrust of souls sincere
Who cannot read thy judgments clear;
The dullness of the multitude
Who dimly guess that thou art good.

There is something too much of this, no doubt; but the main fact is that a young man in that rather remote time had watched his Master going through some such experiences, and felt that he was going through them bravely and sweetly, and he wanted to walk by his Master's side. That companionship would bring the calmness and strength which he sorely needed.

The prayer brought not only the divine help which never fails those who seek it but also a great response of human sympathy and friendship which grows as the years increase.

One of my friends, long the executive officer of the faculty of one of our Eastern colleges, wrote to me of the personal help which he had found in the hymn. It was a Dean's hymn, he said. It touched me not a little to hear such a testimony from one burdened so heavily with "the strain of toil, the fret of care."

A Congregational minister from England came to bring me greetings, and to tell me of a ministerial brother of his to whom the hymn had become very dear. Just before leaving England he had called to say farewell to his friend, who was in the last stages of a fatal illness. The friends talked of the change approaching, until the sick man said, naming the hymn, "I want to hear it once more." Those standing by the bed lifted their voices, and the sick man's voice was joined with theirs. It was clear and strong, they said; the breath that he needed seemed to be lent him, and he sang the hymn through. Those were his last words.

This history of his hymn was sent us by Dr. Gladden only a little more than a month before his death and was probably the last thing he ever wrote for a wider circle of readers than his own beloved friends of the Columbus church. It came in typewritten form, but corrections and an accompanying note were written with his own hand.

—From The Congregationalist.

THE PULPIT

The Possibilities of Common Worship

A Chapter from Posthumous Volume "Catholicity," by Rev. R. Heber Newton, D.D., edited by F. Maurice Newton, Published by G. P. Putnam's Sons, New York, 1918.

The possibilities of common worship are the possibilities of developed intellectual and spiritual life. No worship in common is possible between men who are unevolved intellectually and spiritually. Undeveloped men, intellectually and spiritually, must worship, if they worship at all, within narrow limitations—the limitations of the family, the tribe, the clan, the city, the state, the denomination, the religion. As men evolve intellectually and spiritually they grow out of the limitations which narrow and confine their worship within social, political, and sactarian bounds—they grow large enough to commingle their aspirations and reverences in the recognition of something common below all diversities of creed and cult. The measure of the possibility of common worship is therefore, the measure of the possibility of common life.

It is of supreme importance for man that he should worship somewhat and somewhere. The final condemnation of a man before the bar of the soul is the sentence which Emerson passed upon Gibbon—"The man had no shrine." The man who had no shrine, no altar of reverence and veneration and aspiration—woe betide him! That he should worship somewhat and somewhere, even though within the narrowest limitations of the narrowest mind—this is the supreme desideratum for life.

In the beginning, and always in the innermost essentials, worship, as we now understand it,—spiritual reverence, aspiration, up-look, communion with the divine,—this must be an individual affair, an experience of the soul within itself. "Thou, when thou prayest, enter into the secret place of thee, and when thou hast shut the door upon thee pray to thy Father which is in the secret." The Hindoos, of whatever sectarian denomination, have a common recognition of the supreme sancity of what they call The Chosen Path. Members of all the varying sects of India share alike in the recognition of this supreme function of religion. It means that each man shall, within the silence of his own soul, meditate upon, adore, and aspire after that ideal of life which seems to him the truest and the highest.

Therefore, worship must always, in its innermost essentials, be something peculiar to the individual man. For this highest worship he needs no temple, no mosque, no synagogue, no church.

But, just because the innermost essential of worship is individual, internal, spiritual—therefore, in it there is the possibility of most immediate and direct and universal fellowship. In that myriads of Hindoos, under different sectarian forms and within different sectarian fellowships, alike walk, within the soul, The Chosen Path, they therein declare the fellowship of all who pursue this way of life. Whatever may separate them in other respects, they are therein one—one in the spirit.

The man, therefore, who truly worships, in the innermost recesses of his being, worships the innermost reality of all being—that man is participating in the common worship, loved by all spiritual beings who share a common spiritual life. In this supreme ritual of the soul he must recognize a fellowship which transcends all time, all space, all boundaries of thought, all limitations of fellowship, ecclestical and national and racial—must know himself one with all who love God—the Infinite and Eternal Goodness.

Man is, however, a social being. He cannot live apart from all his fellows. He cannot follow a purely individual life. "The Chosen Path" he can walk within the innermost recesses of his own soul. When he comes out therefrom to commingle with his fellows he must seek some fellowship with them, in matters spiritual as in matters political, social, economic, and artistic—as in all the relations of man with man. He must seek, therefore, *some* common worship, out of the necessities of a common life—whatever the limitations of that common life, however small and petty it may be.

Worship, as we first find it, historically, was limited by the common life of the family, the tribe, the clan, the city, the state. The members of these ascending social groups had a common worship. They had a common worship because they had a common life. There was a blood-bond between the members of the group. The recognition of this blood-bond made possible the communal worship. They had the same god. The same ritual as prescribed for the worship of this god. The same needs were felt by all the members of the community.

Beyond this social group there was no affiliation, no fellowship, because there was no blood-bond. The members of the little community were aliens to the members of all other communities. Each other community had its own special god, its own prescribed ritual, its own peculiar needs. The possibilities of common worship were rigidly confined to the common life. As the study of the limits of religious fellowship has shown, there was no dream of any fellowship beyond it.

From those ancient historic groupings, up through all the developments of modern civilization, the possibilities of common worship have ever been found in the possibilities of common life. Where common life was recognized, a common worship has been felt to be possible. Where no common life was recognized, there has been no recognition of the possibility of any common worship.

Thus, in the manifold religious divisions of our modern world, the limitations of common worship are precisely the limitations of the recognized commonalty in religion,—and where there has been fellowship in thought and in spirit, the participation in a common creed and a common cult, just in so far there has been the sense of a common brotherhood.

As the sense of a common life grows and expands, the sense of a possible common worship grows and expands with it.

The little man in the little sect feels that he can worship with his other little brothers because they are brothers in the one true faith, in the one true life. He cannot recognize the possibility of any common worship between his own sect, which holds the exclusive monopoly of divine truth and divine life, and any other sect, which is an alien to the household of God. As he grows out of these swathing bands of religion, and comes to recognize that truth is held in

common by other sects and other religions, that the life of the soul is shared in common by other sects and by other religions, he grows to recognize the possibility of common worship.

In the recognition of the common life, mental and spiritual, there is a recognition of the common worship open to all who share that common life. "Howbeit, that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Therefore, in the beginning, he must have his little sect, his petty denomination—the first social grouping; marked and bounded by the recognized fraternities of thought and feeling, of temperament and tradition, of education and habit, of the whole mental and spiritual outlook. The littlest sect, the pettiest church, the smallest denomination, the feeblest religion, in an attempt at something bigger than any individual, an effort for some socializing of the soul. We may look upon its limitations and pity it; upon its narrowness and condemn it. Relative to the larger life of the spiritual cosmos, how insignificantly small the biggest of these sects of religion seem! None the less, each is, as already said, an effort toward something bigger than the mere man himself. It is an aspiration, an effort for some common worship.

The little man will be content always within the little church. The provincial soul will need no traveling forth from the provincial sect. But as the soul grows within the pettiest denomination, it must reach out to other denominations—that is, to other souls between whom and itself there is the recognition of something common in the spiritual life, whatever the separation of the outer life may be. A man may be measured, always, in his intellectual and spiritual development, by the possibility of his reaching out from his own fold and clasping the hands of his brother souls in other folds. The mere sectarian, the mere denominationalist, the mere churchman will never want to go outside of his own pen-fold. But the soul swelling with the life of God, the recognition of something common between all true souls, will be ever longing for some expression of the sense of fellowship which has awakened within him toward his brothers—the brothers of the blood-bond of the family of God.

So this growing soul will be glad of the opportunity of worshiping with others, under other forms, in other rituals. As opportunity comes, he will be thankful to forsake a while his own conventicle, and take part in the worship of some other cult. The little man, when he wonders into a strange place of worship, where other forms are used than those familiar to himself, will see only that which is repellent to his thought, his feeling, only that which calls forth his pity or his aversion, only that which prompts his harsh condemnation. The big man, the man who has grown in his soul, will find, before the strangest and most alien shrine, the sense of the Divine Presence awakening the sense of the commonality of the soul made in the image of the Divine, the spiritual fellowship. He will see, below and within the forms that are alien and repellent, something to admire, to revere, to recognize as divine. The cockney on a specially conducted Cook's tour will stand in St. Peter's with his hat upon his head, until the verger knocks it off; stark upright while the whole throng is kneeling on the marble floor, contemptuously smiling at the idolatry of these Papists, falling on their knees at the tinkling of the silver bell. The grown soul will feel and act as Lowell did in Chartres Cathedral:

> I turned and saw a beldame on her knees;
> With eyes astray, she told mechanic beads
> Before some shrine of saintly womanhood,
> Bribed intercessor with the far-off Judge:
> Such my first thought, by kindlier soon rebuked,
> Pleading for whatsoever touches life
> With upward impulse: be He nowhere else,
> God is in all that liberates and lifts,
> In all that humbles, sweetens, and consoles:
> Blessed the natures shored on every side
> With landmarks of hereditary thought!
> Thrice happy they that wander not lifelong
> Beyond near succor of the household faith ,
> The guarded fold that shelters, not confines!
> Their steps find patience in familiar paths,
> Printed with hope by loved feet gone before
> Of parent, child, or lover, glorified
> By simple magic of dividing Time.
> My lids were moistened as the woman knelt,
> And—was it will, or some vibration faint
> Of sacred Nature, deeper than the will?—
> My heart occultly felt itself in hers,
> Through mutual intercession gently leagued.

Browning teaches the same lesson in the beautiful parable of fellowship in religion called "Christmas Eve." He stands in the vestibule of the little Mount Zion Chapel as the common folk from the vicinity crowd into it of a rainy evening. The hopeless commonness of these people, as they press by him out of the dripping rain into the steamy chapel,—how vividly he pictures it! He tries to take part in the worship, but finds nothing appealing to him. It is all repellent to his very taste. The droning of the hymns, the cant of the commonplace sermon—he can stand them no longer, and so goes forth into the night to be alone with nature. The storm has cleared. What wonder that the starry canopy of the boundless heavens affects his soul in sharp contrast to the pettiness of the surroundings in which he has just been! He gives himself up to the communion of his solitary soul with the Infinite Being revealed in nature. A form lustrous and lovely he discerns before him, recognizable at once.

> He himself with his human air.
> On the narrow pathway, just before.
> I saw the back of him, no more—
> He had left the chapel, then, as I.

Jesus had been worshiping with these commonplace folk in their commonplace ritual. Had he left them, too, in disgust at the unspirituality of their worship?

The scene changes. Browning finds himself before the great basilica of St. Peter. He hears and sees the splendors of the most ornate ritual of earth. The Christ passes within to join the worship of the Roman Mass, as he had joined the service of Mount Zion Chapel. Unable to worship in the chapel conventicle, he had been left by Jesus "outside the door."

> Yes, I said—that he will go
> And sit with these in turn, I know.

Recognizing the blind and selfish limitations which had prevented him from worshiping in Mount Zion Chapel, he aspires for something better now:

> Do these men praise Him? I will raise
> My voice up to their point of praise!
> I see the error—

Again the scene changes. He finds himself looking in upon the lecture hall of a German university. An emaciated professor is lecturing upon the tale of the Christmas-tide. He resolves away the story into legend and myth. All that which to the Christian seems most precious, most sacred, disappears in this crucible

of criticism. The Christ who had led him, he does not find by his side:

> Can it be that he stays inside?
> Is the vesture left me to commune with?
> Could my soul find aught to sing in tune with
> Even at this lecture, if she tried?

Once more the scene changes. He finds himself back in Mount Zion Chapel, on the bench, "bolt upright," as if he had never left it.

The Christmas Eve in that hot, close, steamy chapel had brought him, in a dream, an experience which, now that he found himself awake there, taught him the lesson:

> Better have knelt at the poorest stream
> That trickles in pain from the straitest rift!
> For the less or the more is all God's gift,
> Who blocks up or breaks wide the granite-seam.
> And here, is there water or not, to drink?
> I put up pencil and join chorus
> To Hepzibah Tune, without further apology,
> The last five verses of the third section
> Of the seventeenth hymn in Whitfield's Collection,
> To conclude with the Doxology.

Are the possibilities of common worship to be limited by such individual and occasional participations in the religious services of other denominations than our own? Do such individual and occasional fraternizings express the limits of spiritual brotherhood? Is there a blood-bond between souls of different types, so real that anything more than this is practicable? If such a blood-bond of souls exists among those of different names, religiously, then, surely, there are larger possibilities of expressing this common life in a common worship. Not merely occasionally as individuals, but at least occasionally as churches, we should come together in the confession of "our common Christianity," to use Dean Stanley's noble phrase: that confession which is best made by a common worship—a common uplook, a common reverence, a common adoration, a common aspiration.

This was the firm belief, the noble dream of that great man Dr. Muhlenburg. Not soon will his memory pass. He was one of the greatest men that our modern Christianity has brought forth—at once saint and seer and statesman. Belonging to what would be known as the High Church wing of the Protestant Episcopal Church, so large was his conception of Catholic Christianity, so genuine was his recognition of the common Christianity of all who "profess and call themselves Christians," that he was unsatisfied with his own beautiful forms of worship—he himself having been the first to introduce the vested choir in our own American branch of the English Church. So he tried to establish united services on Good Friday—the day on which Christians commemorate the dying of their common Lord and Master. He wanted to have the Holy Communion celebrated regularly on that day, as the expression of the communion of saints, the common life of all Christians who are seeking the life of goodness. If we believe in such a "common Christianity," can we not strive for some such occasional services of worship, in which all branches of the Church of Christ may unite in a common expression of their spiritual life?

A "common Christianity"—that is a noble phrase, a noble thought! There is, however, something larger and finer than it—a "common humanity." God "hath made of one blood all nations of men for to dwell upon the face of the earth." In that one blood flows the one life of the one race. The unity of man carries with it the oneness of the spiritual nature of man. The spiritual nature of man carries with it the oneness of essential religion—religion which is at once ethical and spiritual. All men are the children of the All-Father. All men are, in their own ways, feeling after God, "if haply they may find him." All men are, through different forms, expressing this one longing of their souls to know God, which "is eternal life." All religions, therefore, are the expressions of the one religious nature of man. All religions are true, in so far as they hold truths. They are false, in so far as they are imperfect and undeveloped. Their unity is found in the inner life of them all—the sap swelling through bud and blossom upon every different branch toward the one flowering of the tree. He who recognizes this, and knows that all men are his spiritual brothers in the blood-bond of the soul, he must see the possibilities of a common worship among all who call themselves the "friends and lovers of God." As an expression of this recognition of spiritual unity among men of different religions, there ought to be at least occasional services of worship, participated in, as it were formally, by representatives of our various great religions; thus to testify that below all other differences there is a common substratum of unity, in the common aspirations and reverences.

This was the dream of a great man of England, some centuries ago—a man at once among the leading statesmen of his day, and among the noblest characters of all days. In a little work which he wrote, sketching the forms and features of the ideal community of which he dreamed, unto which he aspired and for which he labored in old England, he drew this vision of the common worship of "Utopia":

> There are several sorts of religions, not only in different parts of the island, but even in every town. . . . Yet the greater and wiser sort of them worship none of these, but adore one eternal, invisible, infinite, and incomprehensible Deity. . . . Those among them that have not received our religion, do not fright any from it, and use none ill that goes over to it. . . . He (Utopus) judged it not fit to determine anything rashly, and seemed to doubt whether those different forms of religion might not all come from God, who might inspire men in a different manner, and be pleased with this variety.
>
> Though there are many different forms of religion among them, yet all these, how various soever, agree in the main point, which is the worshiping the Divine Essence; and therefore there is nothing to be seen or heard in their temples in which the several persuasions among them may not agree; for every sect performs those rites that are peculiar to it, in their private houses, nor is there anything in the public worship that contradicts the particular ways of those different sects. . . . Nor are there any prayers among them but such as every one of them may use without prejudice to his own opinion. . . . Both priests and people offer up very solemn prayers to God in a set form of words; and these are so composed, that whatsoever is pronounced by the whole assembly may be likewise applied by every man in particular to his own condition.

The man who thus wrote was a Roman Catholic. Can we not reach even now into the largeness of his vision?

Once, at least, in our modern world, has the vision of Sir Thomas More been realized. In the Parliament of Religions, held in Chicago in connection with the World's Fair, there were representatives of nearly every great form of religion on the earth. Well-nigh every branch of the Christian Church was represented—the Roman Church and the Greek Church, and every variety of Protestantism. The great religions of the East were represented, too: Mohammedanism, Buddhism, Hindooism, and others. It is impossible

to conceive of a more heterogeneous religious gathering than was this! How wide the intellectual differences of these representatives of earth's religions was plainly shown in the statements made upon that platform. Each of these representatives of the great religions of the earth was in earnest in his convictions—ready to surrender no one of them. Yet, in the spirit that prevailed on that occasion—the recognition of the common blood-bond of all souls as the children of the All-Father—it was found wholly practicable that all these men of various races and creeds and cults should unite daily in one form of prayer—"Our Father which art in Heaven." It was worth all that Parliament cost, of money and of labor, to see, once upon the earth the representatives of well-nigh all the religions of the earth affirm thus the possibilities of a common worship.

So, at a later date, the New York State Conference of Religion early took into consideration the subject of the possibility of common worship. A special committee appointed urged the importance of the element of worship in the sessions of the conference. It was felt that the wider the intellectual differences represented in the Conference the greater the need of coming together in the spirit, for worship. Finally there resulted a "Book of Common Worship," prepared by this special committee, under the authorization of the Executive Committee. The book itself includes the choicest passages of the Old and New Testaments, with a number of selections from Rabbinical Commentaries on the Old Testament, and a considerable anthology of the Sacred Books of the East, representing all the great extant religions, as well as some of the religions of antiquity; nearly a hundred collects or short prayers drawn from the offices of the Greek and Roman Churches, from the "Uses" of the Church of England, and from the liturgies of other great Churches, together with prayers of private individuals of all branches of the Christian Church, orthodox as well as heterodox, selections from the offices of the Jewish Church, and a representation of the theistic worship of India; and finally some seventy-five hymns drawn from all sources. This book was put forth as an object-lesson in the possibilities of common worship. It is believed that it can be used in Conferences by all who are represented in them. In fact it has been used, acceptably, and has to that extent thereby been a demonstration of the possibilities of common worship.

What can be done in one instance can be done in other instances. Other representative gatherings of the varied forms of religion upon our shores can unite in some such common worship—thus confessing the common faith underlying all creeds, the common life breathing through all souls.

Criticisms, of course, will be made upon this "Book of Common Worship," and upon the effort of which it was an imperfect expression. The ultraconservative will turn to the Christian collects, embodied in it, and point out the fact that the formula usually concluding Christian prayers is omitted. It is the wont in Christian churches to conclude prayers with some such expression as "in the name of Jesus Christ," or "for the sake of Jesus Christ," or "through Jesus Christ." For obvious reasons, in a gathering representing Judaism as well as Christianity, such a form cannot be used. Is this a surrender of anything vital in Christianity? Let it suffice to point out the fact that this formula was of late growth in Christian liturgics. The earlier liturgies either did not have it, or only used it occasionally. There was no standard rules as to its use. Some of the noblest prayers of the earliest Christian liturgics were wholly without it—as will be seen in the "Book of Common Worship." We return to the primitive usage of Christianity. And, if primitive Christianity be the nearest to original Christianity—the Christianity of the Christ—then surely we cannot be far wrong in following this example. The Lord and Master of all Christians taught His disciples to pray thus: "Our Father which art in Heaven." That prayer concluded without the formula evolved in later ages. If it is a formula vital to Christ's Christianity, why did He not teach it? If so unessential to Christ's Christianity, can it be essential to our Christianity? In reality, the conception of this Christian formula, as universally necessary, is a total misconception of one of the great words and thoughts of Jesus: "Whatsoever ye shall ask in my name it shall be given you." That does not mean the mere repetition of the name of Christ. As every pious Jew can tell our Christians, the name is the symbol of his character. Then do we pray in the name of Jesus when we pray in the spirit of Jesus, in the light of the truth of Jesus. To pray any otherwise than after the pattern of the spirit of Jesus, according to the mind that was in Jesus, that is to fail in using the name of Jesus—that and that alone. Surely the truth of Jesus, the spirit of Jesus, is found in a common worship among all who are the sons of His Father and our Father, His God and our God. So we are, in the deepest and truest sense, praying in the name of Jesus, when we look around among all the children of earth and say: "Whoso doeth the will of my Father which is in Heaven, the same is my brother and my sister."

The possibilities of *common* worship—by a changed emphasis, we change the light in which we are regarding the topic. A common worship holds possibilities for the common life of man of supreme importance. All earnest souls are dreaming of religious unity. Unity is the great generalization of our age. All things are tending toward it. Religion feels the universal trend. It is becoming synthetic. It is drawing together, from all parts of the earth. Christians are everywhere praying again that prayer of their Master "that they all may be one." Men are everywhere praying that prayer in its largest sense—that they all, all the children of earth, as they are children of the All-Father, may be one. How is Christian unity to be achieved? Surely not by working from without in, in any scheme of ecclesiastic unification.

The lines of hopeful effort toward Christian union are, in my judgment, three. First, intellectual effort to discern the reality of that common Christianity underlying all creeds. Every great liberalizing factor in our modern Christendom is making thus for unity—as, by winnowing the temporal from the eternal in all sects, it is driving us all back upon the essentials of faith.

Second, practical co-operation, wherein the churches come together as facing the common problems of social life, desiring in common to establish the Kingdom of God, the Divine Order. Each church is finding that the problems of intemperance, and impurity, and dishonesty, and political corruption, and all the other problems of our organic life which it faces, are faced by every other church. Each church is finding itself helpless to grapple with these problems alone. As the churches all come to realize that in the grappling with

these problems is their true work—the building up of the Kingdom of God upon earth—they will draw together, as they are now drawing together; waiving all differences, setting aside all contrarities of opinion, holding in the background all that separates them, that they may work in common for the common need of man. Most practical and hopeful this line of effort toward Christian unity!

One line of effort toward Christian unity remains. The recognition of the common spiritual life among "all who call themselves Christians" will lead increasingly to some form of common worship. Whatever our differences concerning intellectual opinions and practical philanthropy, all true souls must feel that there is but one love of God, and of the Christ hid in God, within them all. Expression of this in worship is the best confession of the oneness of our spiritual life—the spiritual life out of which all religions grow. The confession of this is the confession of essential unity as already existing—established in the very nature and constitution of the soul. In the very nature of things, therefore, all Christians find themselves one when they can worship together. The things that divide them must be the things of lesser importance: intellectual opinions, temperamental tastes, habits of life, etc. Until we can see eye to eye intellectually, and until we can agree enough as to what needs to be done for the world to pull all together in social reform—we can at least come together, now and then, in the sublimities of a common worship, and thus confess that we are one in Christ.

The worship which is signed in the sacred symbolism of the churches—this must always be the highest effort of the human soul. Into it religion must always strain its essential secret. The religion of the future must be more than the religion of the past. Worship must be higher and purer, more intellectual, more ethical, more spiritual; more an expression of the very soul of man. A modern work on Christian Institutions, by a presbyter of the Protestant Episcopal Church who has done not a little to help forward the thought and life of the Church, thus concludes:

> It is possible that the Protestant world now stands on the eve of some transition, waiting for the manifestation of its full content, in a consummate act of worship. It has been said that worship is one of the lost arts; but if so, it is not to be found by compressing the spiritual wealth secured by the Protestant reformation, in the providence of God, into the moulds of ages inferior to our own. Rather must we go forward, taking all that the past can offer, in so far as it can harmonize with a greater ideal, but reconstructing, in some more comprehensive way, the worship and the conception of the sacrifice acceptable to God. . . . What remains to be done is to gather up in one inclusive act of sacrifice, all that these modern ages have contributed to the knowledge of God, to consecrate and transfigure, in his sight, all that the heart and the reason hold as inestimably dear and precious. From this sacrifice there cannot be withheld any contribution made by the human mind toward the solution of the mystery of existence. The sacrifice will include every department of human interest and inquiry—music, art and poetry, as well as science, philosophy and theology. It will include the life of the whole Church in every age. It will be a Christian sacrifice for Christ Himself will be the supreme offering of humanity to God—He in Whom are hid all the treasures of wisdom and knowledge; in Whom dwelt all the fullness of the Godhead bodily. The early Christian Church had glimpses of such a sacrifice; it was to be a bloodless sacrifice, a reasonable offering, the presentation of the mind to God, with all that it discerns of the mind of God, the true, the beautiful and the good. "The noblest sacrifice to God," said Athenagoras in his Apology, "is for us to *know Him* Who is the Creator of the world and of man." "What, then, does God require?" said another Christian writer of the same period, "but the worship of the mind which is pure and holy." This worship of the mind, wanting in ancient ritual, has been enjoined by Christ Himself, as when He urged the love of God with all the heart and soul and mind. In the light of this injunction, that the worship of the mind is essential as is the worship of the heart, is seen more plainly the meaning of those other words which cannot be too often repeated: "God is spirit, and they who worship Him must worship Him in spirit and in truth."

Is this all? Again, back of the common Christianity is the common humanity. What is true of common worship for Christianity is true, in a larger sense, of common worship for humanity. That sacrificial worship of the future will be not only the adoration of the intellect before the God of truth, the love of truth itself; it will be the adoration of the heart before the God of Love—love, living itself forth in all service of man, as the service of God. And the biding sign and symbol thereof will be this holy communion of the Christian Church, lighted up with new significances, consecrated with new enthusiasms, hallowed with new passions, and made the symbol of the life itself.

Vast though the intellectual differences be between the great religions of the earth; varied as the tempermental tastes of different races may be; diverse as the cults and creeds of earth may thus appear—when we come to worship, we are all one, and we know ourselves one in that we can worship together. Such worship together is thus the confession of the common spiritual life which is the root and fount of all religion, out of which all religions grow.

As Matthew Arnold said: Worship must unite, not divide men.

Thus to worship is to answer the Christ's prayer—Even so, are we one, O Jesus, in the life and love of Thy Father and our Father, Thy God and our God.

Mexico

Extracts from address of the President to the party of Mexican Journalists touring the United States as guests of the Committee on Public Information, at the White House, June 7, 1918.

My own policy, the policy of my own administration, toward Mexico was at every point based upon this principle, that the internal settlement of the affairs of Mexico was none of our business; that we had no right to interfere with or to dictate to Mexico in any particular with regard to her own affairs. Take one aspect of our relations which at one time may have been difficult for you to understand: When we sent troops into Mexico, our sincere desire was nothing else than to assist you to get rid of a man who was making the settlement of your affairs for the time being impossible. We had no desire to use our troops for any other purpose, and I was in hopes that by assisting in that way and then immediately withdrawing I might give substantial proof of the truth of the assurances that I had given your Government through President Carranza.

* * *

Now, gentlemen, for the time being, at any rate—and I hope it will not be a short time—the influence of the United States is somewhat pervasive in the affairs of the world, and I believe that it is pervasive because the nations of the world which are less powerful than some of the greatest nations are coming to

believe that our sincere desire is to do disinterested service. We are the champions of those nations which have not had a military standing which would enable them to compete with the strongest nations in the world, and I look forward with pride to the time, which I hope will soon come, when we can give substantial evidence, not only that we do not want anything out of this war, but that we would not accept anything out of it, that it is absolutely a case of disinterested action. And if you will watch the attitude of our people, you will see that nothing stirs them so deeply as assurances that this war, so far as we are concerned, is for idealistic objects. One of the difficulties that I experienced during the first three years of the war—the years when the United States was not in the war—was in getting the foreign offices of European nations to believe that the United States was seeking nothing for herself, that her neutrality was not selfish, and that if she came in, she would not come in to get anything substantial out of the war, any material object, any territory, or trade, or anything else of that sort. In some of the foreign offices there were men who personally knew me and they believed, I hope, that I was sincere in assuring them that our purposes were disinterested, but they thought that these assurances came from an academic gentleman removed from the ordinary sources of information and speaking the idealistic purposes of the cloister. They did not believe that I was speaking the real heart of the American people, and I knew all along that I was.

* * *

The other night in New York, at the opening of the campaign for funds for our Red Cross, I made an address. I had not intended to refer to Russia, but I was speaking without notes and in the course of what I said my own thought was led to Russia, and I said that we meant to stand by Russia just as firmly as we would stand by France or England or any other of the Allies. The audience to which I was speaking was not an audience from which I would have expected an enthusiastic response to that. It was rather too well dressed. It was not an audience, in other words, made of the class of people whom you would suppose to have the most intimate feeling for the sufferings of the ordinary man in Russia, but that audience jumped into the aisles, the whole audience rose to its feet, and nothing that I had said on that occasion aroused anything like the enthusiasm that that single sentence aroused. Now, there is a sample, gentlemen. We can not make anything out of Russia. We can not make anything out of standing by Russia at this time—the most remote of the European nations, so far as we are concerned, the one with which we have had the least connections in trade and advantage—and yet the people of the United States rose to that suggestion as to no other that I made in that address. That is the heart of America, and we are ready to show you by any act of friendship that you may purpose our real feelings toward Mexico.

Some of us, if I may say so privately, look back with regret upon some of the mere ancient relations that we have had with Mexico long before our generation; and America, if I may so express it, would now feel ashamed to take advantage of a neighbor. So I hope that you can carry back to your homes something better than the assurances of words. You have had contact with our people. . . . You know how gladly we have opened to you the doors of every establishment and you wanted to see and have shown you just what we were doing, and I hope you have gained the right impression as to why we were doing it. We are doing it, gentlemen, so that the world may never hereafter have to fear the only thing that any nation has to dread, the unjust and selfish aggression of another nation. Some time ago, as you probably all know, I proposed a sort of Pan American agreement. I had perceived that one of the difficulties of our relationship with Latin America was this: The famous Monroe doctrine was adopted without your consent.

If I may express it in the terms that we so often use in this country, we said, "We are going to be your big brother, whether you want us to be or not." We did not ask whether it was agreeable to you that we should be your big brother. We said we were going to be. Now, that was all very well so far as protecting you from aggression from the other side of the water was concerned, but there was nothing in it that protected you from aggression from us, and I have repeatedly seen the uneasy feeling on the part of representatives of the States of Central and South America that our self-appointed protection might be for our own benefit and our own interests and not for the interest of our neighbors. So I said, "Very well, let us make an arrangement by which we will give bond. Let us have a common guarantee, that all of us will sign, of political independence and territorial integrity. Let us agree that if any one of us, the United States included, violates the political independence or the territorial integrity of any of the others, all the others will jump on her."

* * *

Now, that is the kind of agreement that will have to be the foundation of the future life of the nations of the world, gentlemen. The whole family of nations will have to guarantee to each nation that no nation shall violate its political independence or its territorial integrity. That is the basis, the only conceivable basis, for the future peace of the world, and I must admit that I was ambitious to have the States of the two continents of America show the way to the rest of the world as to how to make a basis of peace. Peace can come only by trust. As long as there is suspicion there is going to be misunderstanding, and as long as there is misunderstanding there is going to be trouble. If you can once get a situation of trust then you have got a situation of permanent peace. Therefore, every one of us, it seems to me, owes it as a patriotic duty to his own country to plant the seeds of trust and of confidence instead of the seeds of suspicion and variety of interest.

* * *

When you reflect how wonderful a storehouse of treasure Mexico is, you can see how her future must depend upon peace and honor, so that nobody shall exploit her. It must depend upon every nation that has any relations with her, and the citizens of any nation that has relations with her, keeping within the bounds of honor and fair dealing and justice, because so soon as you can admit your own capital and the capital of the world to the free use of the resources of Mexico, it will be one of the most wonderfully rich and prosperous countries in the world.

From the Advocate of Peace.

What the Negro is Doing to Help Win the War

Misunderstandings about the negro in the war have been natural. General Pershing set some of them right when he denied that discrimination was made against them when dangerous duty was to be performed. The negro has already been decorated for valor; his loyalty at home has withstood the attack of German propaganda. "The answer here," says the *New York Times,* has been "a heightened patriotism and a more zealous support of the war." "This is not the time to discuss race problems," said Emmett J. Scott, special assistant to the Secretary of War, interviewed in Washington the other day by this paper. "Our first duty is to fight, and to continue to fight until this war is won. Then we can adjust the problems that remain in the life of the colored man. This is the doctrine we are preaching to the negroes of the country, and every day indications reach this office that it is meeting with a larger and larger response." Mr. Scott, himself a colored man, is secretary of Tuskegee Institute, and has been loaned to the War Department to aid in adjusting any problems that might arise in connection with negroes and the war. We are told that—

"All questions of this kind, whether the complaint is from some negro organization alleging an unjust discrimination or from a colored mother asserting that her son has been treated unfairly in the draft, are referred to Mr. Scott, who has a staff of assistants under him. A single mail sometimes contains a hundred letters, from all parts of the country. It is the best place in the country to measure the state of negro public opinion as to the war. There have been many complaints, but through them all, Mr. Scott says, there runs a note of sound loyalty, that whether or not the grievance can be straightened out now, as most of them readily are, the complainant will do his part in the war and trust to obtaining at some later time what he thinks is due him.

"Mr. Scott, acting by direction of the War Department, recently called a conference in Washington of thirty-one representatives of the negro press, including publications with more than 1,000,000 circulation, at which every man was encouraged to voice any complaint or objection that might be apparent in his section of the country. The talks gave proof of unwavering loyalty. Means were discussed of mobilizing the resources of the 12,000,000 negroes in the United States, and resolutions were adopted expressing the earnest and resolute temper of the meeting."

The absence, to a remarkable degree, of friction between the white and black races, declares Mr. Scott, is at variance with some of the predictions that were made:

"Both races have been represented at some twelve camps, and there have been no misunderstandings that were not soon adjusted. One precaution that was taken in breaking in the new colored troops was to obtain staff-officers for the command of the colored troops who had previous experience with negro soldiers in the regular army and who understand them.

"Few persons realize what the negroes as a whole are doing in this war. We have just been getting together some information on this, for distribution mainly among the colored people, to stimulate to action any of those who are not contributing a full share; also, we will show what opportunities our Government has provided for the negro as an incentive to a responsive part."

He gives us first some information about what the negroes are doing as soldiers:

"As to what the negroes are doing as soldiers: Besides the volunteer enlistment in large numbers since the declaration of the war, the colored man has cheerfully responded to the call of arms under the draft, the percentage of those who asked for exemptions being low. Under the first draft there were 737,628 registrants, or close to 8 per cent. of the total registration of the country. Of the negro registrants, close to 100,000 have been called into camp for active military service. There have been commissioned in the United States Army as captains, first lieutenants, and second lieutenants, about 1,000 colored men, including about 250 colored medical officers in the Medical and Dental Reserve Corps. The 92d Division and the 93d (Provisional) Division, each finally to consist of approximately 30,000 negro soldiers, have been organized under the command of Maj.-Gen. C. C. Ballou and Brig.-Gen. Roy C. Hoffman, respectively.

"The company units of these arms of service will, in large measure, be commanded by colored line-officers. About 650 commissioned officers were graduated from the first training camp for colored officers at Des Moines, and these officers, according to reports, have for the most part made good and are in command of troops of their race at several camps. There are thirty-four colored chaplains in the various branches of the Army."

One hundred and fifty colored men are engaged in the Y. M. C. A. work in the various camps where negro soldiers are stationed. We read of other activities:

"Some of these workers are in France with the colored regiments under General Pershing. Wherever they are they are working out, in addition to their religious duties, systems whereby the illiteracy so prevalent among troops from certain parts of the country may be reduced to a minimum.

"Much is being done in an organized way in many quarters to speed up the labor of colored men and women, to increase their technical skill in rendering service in war work, and to cut down illiteracy. The War Council of the Y. M. C. A., it is stated, is devoting $200,000 of its budget to work among negro women.

"In the purchase of Liberty Bonds, War Savings Stamps, and in subscribing to war philanthropies the negro has made an excellent showing, when it is remembered that few are wealthy.

"As to War Savings Stamps, I will only refer to what the negroes in one city did, Washington, and that only in part. A campaign of education among the colored people in the District of Columbia resulted in the sale of $52,000 in stamps. This does not include $800 a week bought by the children in the schools and the amounts bought in the federal departments by colored employes, nor the individual purchases of colored persons."

From the Literary Digest.

THE FIELD

"The World is my country, to do Good is my Religion"

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CHICAGO BATHING BEACHES AND PUBLIC COMFORT STATIONS.

The Bureau of Parks and Playgrounds has installed an attendant on the bathing beaches which may ultimately add considerably to the working forces on the beaches. A trained nurse has been stationed at each place with instructions to care for such people as are overcome in the water for one reason or another. While the Woman's City Club Committee wishes that nurses of higher caliber could have been found, nevertheless, the experiment is well worth a trial and should be watched by the members of the Club with great interest.

Attention of residents on the South Side is called to the splendid new beach house opened up by the South Park Commission at the extreme end of the city limits. This place is known as Calumet Beach and is in every way a credit to the Park Commissioners and to the City. The Club is also called to note the service which the Bureau of Parks and Playgrounds has rendered local communities in the installing of life guards at the stub ends of streets. Twenty-seven beaches have in this manner been made available. Some of these are very liberally patronized and thus form the beginning of permanent beaches.

The Committee on Public Comfort Stations is troubled by the fact that the Council Committee on Comfort Stations has taken the stand that no stations will be built until the Council Committee feels that they will be self-supporting. This is a new procedure on the part of the City Councilmen and while the idea is, of course, excellent, to carry it into effect means a delay for some time in the construction of comfort stations in the city. In the meantime, however, plans have been made and bids called for the station which is to be erected at Market and Madison streets. We are assured that at this point a well equipped station can be built and its maintenance later provided by the income which a store connected with the station will provide.

—Jennie Franklin Purvin (Mrs. Moses L.), Chairman.
From Woman's City Club Bulletin.

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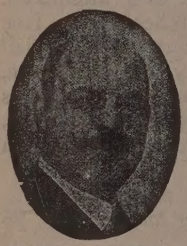

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